

MISCELLANEOUS
LETTERS,
Giving an Account of the
WORKS
OF THE
LEARNED,
Both at Home and Abroad.

To be Published Monthly.

For the Month of *APRIL*, 1695.



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Miscellaneous Letters.

The History of all Religions in the World, from the Creation down to this present Time: In two Parts. The first containing their Theory, and the other relating their Practices; each divided into Chapters, by the several Heads or common Places of Divinity, viz. The Object of Religious Worship; the Place, the Time, the Persons officiating; the Manner and the Parts of Worship, &c. With various Instances upon every Head. To which is added, a Table of Heresies; as also a Geographical Map shewing in what Country each Religion is practised. Written in a different Method from any thing yet published on this Subject. By William Turner, M. A. and Vicar of Walberton in Sussex. In Octavo. London, Printed for John Dunton at the Raven in Jewen-street. 1695.

S I R,

THat this is an acceptable Subject to the Publick, needs no other Proof than the several Editions of *Rosses ΠΑΝΣΕΒΕΙΑ*; which though it has several known Mistakes, yet it cannot be denied but the Book may be useful: And seeing *Humanum est Errare* is a common Maxim, it's unreasonable to condemn any Work because of some Mistakes, especially if they be neither asserted Magisterially, nor of dangerous Consequence. A Work of this Nature is most liable to Mistakes and Exceptions of any, for every Man is enclineable to favour that Opinion and Party which he himself espouses, and ready enough

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to receive disadvantageous Informations of those that he thinks himself obliged to oppose, or that have clash'd with his own Party. We find it a very hard matter to have a true and impartial Account of Matters of Fact transacted in our own Age, and at our own Doors ; and by Consequence it must needs be harder to be truly informed of things that have happened so many Ages ago. It's confess'd, by Judicious Antiquaries, that except what's contained in the *Acts of the Apostles*, and what may be collected from other parts of the *New Testament*, there's but little of Church History that can be relied on for the first three hundred Years after Christ : And since that Time, such Parties as have happened to be uppermost, always had the Advantage of those that were suppressed ; and having the Civil Government on their Side, could represent their Adversaries to the Publick in what Colours they pleased : whilst, on the other hand, the Party under Hatches could not have the Opportunity of a publick Vindication, nor of inserting their Apologies in the Publick Archives. And thus in the Primitive Times Christians were strangely misrepresented by the Heathens, both in Principles and Practices : in the third Century, which is call'd the *Arian Age*, the Orthodox were depainted in ugly Shapes. If we come lower to the 12th Age, which is call'd that of the *Waldenses* ; what strange Relations have we concerning them in Popish Authors ! And what deformed Characters do the same Authors give of our own *Wiclevites* in the 14th Century ! These Instances are sufficient to make it evident, that a Work of this Nature is exceeding difficult, and can never please all Parties, nor sute with so many clashing Interests.

As to this Book now under our consideration, the Reverend Author has every where discovered much Modesty ; and if *Omne tulit punctum qui miscuit utile dulci* be a true Maxim, it is scarcely to be suppos'd that our Author will miss his Point : for that it is both profitable and pleasant, we doubt not but every one who peruses the Book will acknowledg ; for here, as in a Glass, we have the lively Representations of all the several Religions together, so that we may clearly see wherein any of them exceed or come short of one another, and how much all of them are inferiour to Christianity ; for without being at the trouble to turn over the whole History of every particular Sect, as in other Authors, here at one view, such is the Goodness of Mr. *Turner's* Method, we have

an Account in order of the Object of every one's Worship, what Reverence they pay to the respective Objects of their Adoration, or Places of Worship: What Officers are made use of in the different Worships; the Ceremonies of their Consecration, and how provided for; what Parts the Worship consists of, when and in what manner perform'd, and what Influence the Principles of the different Religions have upon the Practices of the Professors thereof.

As for Example, If you have a mind to know the Deportment of the Jews, Antient Christians, Mahometans, Antient and Modern Heathens in their Worship, here you will find an Account of them orderly one after another, under the Head of the Peoples Reverence in Divine Worship; as that the Jews pray girt, standing upright, with their Faces towards *Jerusalem*, their Hands on their Heart, and Head stooping, abstaining strictly from Belching, Yawning, Spitting, breaking Wind, &c. That the Antient Christians came to Church in comely Apparel, with a grave Pace and Silence, &c. That in *Tertullian's* Time the Christians in Prayer lifted their Hands up to Heaven; kneel'd most usually, but stood on Lord's Days. That the Mahometans lay their Hands first upon their Shoulders, then over one another upon the Navel; prostrate themselves at the end of every Prayer; never prattle nor talk in their Mosks, nor turn this way nor that way whatever may happen. That the Antient Heathens drove away all profane and rude Persons from their Sacrifices, and laid their Hands on the Altar, to signify their free Consent and Heartiness in the Worship. That some of the Modern Heathens offer their Oblations to their Idol at coming to Worship; and that the Persians cover their Heads all the Time of their Devotion.

He gives also Instances of the Morals of all Sorts, under the several Heads of Vertues, and so of other things; the usefulness of which, to all studious Persons, especially Divines, either for Topicks of Instruction or Reproof, is so obvious, that no more needs be said of it: for what Man is there who cannot infer how shameful it is for us, who have the clear Sun-shine of the Gospel, and the best Rules of Morality, to be out-done, either in the Duties of the first or second Table, by those who live in Darkness, and have no certain Rules, or at least none of a Divine Stamp?

Our Author has also taken care to give us an Account of the Difference between the Antient and Modern Jews, Christians and Heathens; and a fuller and more curious Account of Devil-Worship us'd by Sorcerers, Magicians, &c. than is perhaps to be found any where else.

His Tables of Heresies and Errors, opposite to the several Heads of the Doctrine of the Church of *England*, may be of special use to shew, at one glance, who they are that differ from the same, and wherein they agree or disagree amongst themselves. His Representations of the *Elizium* of the Heathens, *Mahomet's* Paradise, Tables of the Maternal Tongues of *Europe*, Geographical Map, to shew where each Religion is professed; and his Account of all the Eminent Heathen Philosophers, and their principal Opinions, are both pleasant and useful.

Our Author has one Observation to demonstrate the Usefulness of the Work, that by the Universal Practice and Principle of People of all Religions, to initiate Children into their Religious Societies, We have a convincing Argument of the Necessity of Infant Baptism, imprinted naturally upon Mens Minds. And we shall only add two more, that by the Universal Impression that all Men, even the most Barbarous, have of a Deity, which inclines them all to some sort of Adoration, we have a convincing Argument against Atheism, and a profane Neglect of Worship, from the very Instinct of Nature, and by the general Practice of the very Heathens to offer Sacrifices and Oblations by their Priests. The Necessity of a Mediator between God and Man, and of a Propitiatory Sacrifice to reconcile them, seems to be naturally impress'd upon all Mankind; and so far Natural Religion will conduct us towards Christianity, and evince its being preferable to all others.

This we think enough to instruct the Usefulness of this Book, and dare promise the Reader, that he will both find Pleasure and Profit by the perusal, if he sets about it with an unprejudiced Mind.

Codex Juris Gentium Diplomaticus, In quo Tabula authentica Actorum publicorum, Tractatum, aliarumque rerum majoris momenti per Europam gestarum pleraque inedita vel selecta, ipso verborum tenore expressa, ac temporum serie digesta continentur; à fine undecimi seculi ad nostra usque tempora, aliquot tomis comprehensus; quem ex Manuscriptis praesertim Bibliotheca Augusta Guelphetana codicibus & monumentis Regionum aliorumque Archivorum, ac propriis denique Collectaneis edidit G. G. L. in Folio. Hanover, 1694.

THE Acts contained in this Collection, are the most authentic Proofs of the Matter of Fact which we meet with in History, and discover the true Motives of their being transacted, which Politicks have too often disguised with the utmost Artifice. The Conditions imposed by them, may be look'd upon as so many Laws both to Princes and Nations, having been voluntarily accepted of, and as so many Boundaries which they have prescribed to themselves either as to their Liberty or Independency.

These Acts concern all the Nations of *Europe*: but as *Germany* is divided into a great Number of States, the Acts transacted amongst the *Germans* are more numerous in this Collection, than those of other Nations; however they are so judiciously collected that every one of them contains some important thing, as remarkable Events, the Situation of a Country, the Pedigree of a Noble Family, or the particular *Genius* of a Language.

It must be confessed that few of those Treaties have been religiously observed, and that very often those who signed them being forced to it by the Necessity of their Affairs, they intended at the very same time to break them on the first Opportunity; but yet 'tis very important to know what they had agreed upon, and those who have preserved those Articles, deserve very much of all true Lovers of History.

This

This is doubtless the most certain Thing that History can boast of: that the publick Acts which are designed for all Nations and Ages, make Conscience of mentioning any Falshood, but dares not promise, as the *secret* Transactions do, to conceal one Truth. Some Writers being bialled by Interest or Fear, conceal very often part of what they know best: others being accustomed to make ill Judgments of the Actions of Great Men, are hurried away by that Custom, and never make impartial Pictures of Princes: the Heat and violent Humour of Factions, do besides spread many false Reports, which, tho groundless, creep into publick Relations and Memoirs; so that the best Accounts are mix'd with Circumstances either suspicious or supposed, and we can never have a greater Certainty of the Truth of a Fact, than when the same is grounded upon some publick and authentick Acts, such as those contained in this Collection; Paper and Parchment to which these great things are trusted, preserve them better than Brass and Marble, and do more safely transmit them to the remotest Posterity.

This Work is useful to all Men, but more especially to those who are entrusted with the Government of Nations. Here as from a clear and pure Spring one may draw the most certain Knowledge of Matters of Fact, together with the most necessary Maxims both in respect of their Manners, to the discharge of their Employments, and to the Advantage and Service of their Country. Here one may learn some Points of Doctrine, which he would in vain look for any where else; some considerable *Epocha's*; the Original of the Names of many Countries, of some Military Orders, and Heraldry; the particular *Genius* of several Languages, and which is more important than all the rest, the true Notions of Law. To this, the Learned Monsieur *Leibnitz* seems to have had a particular regard in entituling his Book, *the Code of the Law of Nations*. He does not call it *Pandects*, because it does not contain all the Treaties transacted between all the Sovereigns of the World; nor *Digests*, because he does not follow the Order of Matters; but he has given it the Title of *Code*, in the same Sense, and for the same Reason that the Collection of the *Canons* of the first Councils, is called the *Code of the Primitive Church*.

This

This Code of Monsieur *Leibnitz*, is somewhat like that of *Justinian*: for as that contains the most principal Laws introduced by the Roman Law, so this is a Collection of a great Number of Articles and Covenants introduced by the common Law of several Nations. It must be granted however, that this Law has not been generally received in all Countries of the World; and that its Authority has received considerable Alterations. The *Americans* have particular Laws to govern themselves by different, from these of our World, and the *Europeans* have oftner than once altered and changed their own Laws as well as their Manners and Customs. They were wont formerly to insert in their Treaties some Clauses, which are now obsolete. It was necessary for example, that the *Magnates Regni* should approve the Treaties, as if the Obligation alone of their Sovereign had not been a sufficient Pledg of his good Faith, and those Lords, notwithstanding their Oath of Allegiance, were used to engage themselves upon Oath to declare against their own Prince, in case of his violating the Articles agreed on. 'Tis surprizing how Nations have been so foolish as to lay aside so judicious a Custom, which was the most effectual way to secure their Peace and Tranquillity, being almost an invincible Barrier against the turbulent Humour of Princes.

The Pieces of this Collection give a great Light to whatever concerns the Law of Nations, which may be reduced to *Persons*, *Things* and *Acts*. The *Persons* are those who are independent, and have a right of War and Peace; the *Things* are *Subjects*, their Estates, Goods, Coin and Commodities. The *Acts* are the Disposition of those things done according to that Law, *in Judicio*, *vel extra Judicium*, or by way of Fact; but of all those things you will find a clear and short Account in this Code.

There are also some other Pieces, which may be of great use to illustrate the *Divine positive Right*, to make the Understanding of Scripture, as well as the *Canons* of the Church, more easy, and to reconcile the Temporal Power of Princes, and the Ecclesiastical Authority of Councils.

The Author concludes his Book with a curious and particular Inquiry into the Power that the Emperor of the *West* did formerly enjoy, and sheweth what Countries that are now free, were then subject to their Empire, what Princes and States had Right to vote for their Election, and the Form of the Ceremonies made use of on those great Occasions.

All.

All the AAs mention'd in this Book, were tranſacted from the eleventh Century to the End of the Fifteenth. Thoſe of the ſixteenth down to our Time, will be the Subject-matter of a ſecond Volume, which I am ſure you and all other curious and inquiſitive Perſons will expect with a great deal of Impatience.

Fundamentum Theologiæ Moralis, *id eſt, De recto uſu opinionum probabilium, in quo oſtenditur, ut quis licitè poſſit ſequi opinionem probabilem faventem Libertati adverſus Legem, omnino neceſſarium eſſe & ſufficere quod poſt diligentem veritatis Inquiſitionem, ea ſincero deſiderio non offendendi Deum ſuſceptam, opinio illa ipſi appareat, attenta ratione & autoritate, vel unice veriſimilis, vel manifeſte veriſimilior quam oppoſita, ſtans pro Lege adverſus Libertatem, ac idcirco ab ipſo judicetur vera judicio absoluto, firma & non fluctuante.* Authore R. P. Thyſo Gonzalez Theologiæ Profefſore Salmaticenſi, nunc Præpoſito generali Societatis Jeſu. In 40. Lyons 1694.

WHO would have thought that the Doctrine of *Probability* could have lived after the mortal Blows that were given it by the Famous *Lewis de Montalte* in his Provincial Letters; or rather who would have thought that ſo ſtrange a Doctrine as that ſhould have obtain'd ſuch a Credit in the World, and that in ſo ſhort a time? It was altogether unknown in 1571. when *Antonius Cordubensis* of St. Francis his Order, taught that of two Opinions equally probable, the moſt ſafe was to be followed, and this he delivered as the conſtant and unanimous Doctrine of all the Doctors of his Age; and in 1592. *Michael Saloni* of St. *Auſtin's* Order, published a Treatiſe at *Venice* entituled *de Juſtitia & Jure*, wherein he maintained that of two probable Opinions, one may in practice follow the leaſt probable, and quoted many Doctors to juſtify his Doctrine, amongſt whom there were ſome of the School of *Thomas Aquinas*.

The Year following *Gregory of Valencia* spoke of that Doctrine as of an Opinion generally approved, which sheweth what progress it had made in two and twenty Years time. The first *Jesuit* who imbraced that Opinion as *favourable to Liberty against the Law* (to use their own expression) was the famous *Vasques*, who declared for it in 1598, and from that time till 1656, it was constantly maintain'd by almost all the Doctors who have handled that Question.

From this Account of the Original of the Doctrine of *Probability*, Father *Gonzales* infers, That those who call that Doctrine, the Doctrine of the *Jesuits* and *Casuits*, as if it were peculiar to them, are mightily mistaken, and guilty of a high piece of Injustice.

It had been taught before *Vasques* by Monks of other Orders, and by some Doctors of the most famous Universities: It was not then, says he, peculiar to the *Jesuits*, nor *Casuits*, seeing that Doctrine had been maintained and taught by many famous Schoolmen. But to shew the groundlessness of that Accusation, and how unjust it is to impute that Opinion in particular to the *Society of the Jesuits*, if we believe our Author, they were the first who took up Arms against it, and quotes *Ferdinandus Rebellus*, *Paulus Comitulus*, and *Andrew Le Blanc*, who did their utmost to stifle that Doctrine in its Cradle.

Our Author having thus cleared his Society, he endeavours next to justify the Doctors who invented or followed that Opinion, and puts a very favourable construction upon their Intention. "They did not design, says he, to gain any reputation by the Novelty of that Doctrine, nor to please the World by flattering Mens Passions, as they are accus'd; but on the contrary, they proposed to themselves to procure the Salvation of Christians, and to contribute to it, by dissuading and diverting them from two dangerous extreams very common in the World, some Men framing to themselves too wide a Conscience, which inspires them with presumption; and others on the contrary, are too narrow, which hurries them headlong into despair.

He continues the History of *probable Opinions*, and tells us, That as soon as *Alexander VII* had condemned some Propositions which tended to the *Remissness* of Christian Morals, many Divines declared against that Doctrine, which holds it lawful to follow in Practice

the least probable and least safe Opinion ; and that Father *Lewis of Seildera*, Professor of Divinity in the College of the Jesuits at *Louvain*, was of that number. However many Divines of that Society remained in their former Opinion, but they added some Correctives to it, in what relates to the Sacraments, Administration of Justice, the Interest of our Neighbour, and sundry other Cases.

Father *Gonzalez* having seriously examined the Reasons whereupon the two Opinions are grounded, concludes that the Doctrine which allows a Man to follow the least probable and least safe Opinion, and to reject the most probable, must be understood in two Senses. "For, says he, the Opinion which is taught by a greater number of *Grave Authors*, is in some sense more probable, than another which is followed by a less number of Authors ; and on the other hand, an Opinion which appears to a thinking and considering Man, to be most conformable to Truth and Law, and grounded upon a more solid *Basis*, is to him in another sense the most probable.

This laid down, our Author maintains that in the first sense, it is lawful to follow the least probable Opinion, *Faventem Libertati adversus Legem* : but if the word *probable* be taken in the second sense, he is fully perswaded, that when an Opinion appears to us the most safe and probable upon a serious and impartial Consideration, and after an exact inquiry into the truth of the same, it is not lawful to follow the least probable, but that which appears to us to be grounded upon the most solid Foundations : For in that case it is not enough for a Man to know, that the least probable Opinion is maintained to be lawful by some prudent and learned Men, but he must also be sure, that they are not mistaken, and that what they teach is conformable to the Laws and Will of God.

Some other Divines of that Society, teaching on the other hand, that the least probable Opinion, and the least conformable to the Law, might be followed in Practice, Father *Gonzalez* expresses his Grief at it, and complains withal of the injustice of those who impute that Doctrine, which he calls contrary to Truth, to the whole Society ; and to vindicate them from that Aspersion, he thought the best way was, to write a Book against it, and to dedicate the same to the Father General.

Having

Having bent his thoughts that way, he imployed the whole Year 1670, and the two following about it, with a Design to address his Book to *John Paul Oliva* the then General of his Company. He was elected Professor of Divinity at *Salamanca* in 1676, and made considerable Additions to it, but yet could not put it in the Press. In 1687 he went to *Rome*, where he was elected General of the *Jesuits*, and now has publish'd his Book without forcing any of his Company to follow his Opinion, but leaving every one at Liberty to choose which they think best, adding this Caution, That this Point is nice, and requires a consideration void of prejudice, and a true desire of finding out Truth.

It has been observed that the *Spaniards* write seldom, but that they write well, and truly this Book may serve as a Confirmation of that Remark: For notwithstanding the difficulty of this Question, and the many distinctions those Doctors have invented to perplex it, our Author has handled it with a great deal of prudence and perspicuity.

Traité de, &c. A Discourse of Liberty, Science, and Authority; wherein it is proved, that Women, tho' deprived of those Advantages by Custom, are nevertheless capable of the same: Together with a Treatise of the Weakness, Levity, and Inconstancy unjustly attributed to the Fair Sex. By G. S. Aristophile in Quarto, Lyons, 1694.

IT must be confess'd that the greatest part of Mankind have been very unjust to Women. Some have been so foolish as to question if they had Souls; others have refus'd to allow them Immortality; and in general all Nations have excluded them from Authority, and the Fair Sex seems to have been condemned by their Education to a perpetual Ignorance. However notwithstanding all those difficulties, there have been in all Ages and Nations some extraordinary Women, who in Learning, Courage, and other Vertues, have been equal, if not superiour to the Greatest Men. I think it

needless to prove what I say ; and besides, this Book written in a Year's time without any advice or help, is a sufficient proof of what this Ingenious Lady says in favour of her Sex.

She undertakes to shew that *Liberty*, *Science* and *Authority*, which make Men so considerable in the World, do not so properly belong to them as to exclude Women, and that their being depriv'd of them does not argue a natural Incapacity in Women, but an ill Custom, and the Injustice of Men.

She sheweth the value of Liberty by the nobleness of its Original, by the excellency of its Nature, and by its constant duration. That Faculty by which we are enabled to dispose of our Actions, is the most glorious Work of the Almighty, and the most precious Prerogative of Mankind. 'Tis a Sovereign, that guides it self by the light of Reason, and sits on the *Will*, as on a Throne. 'Tis by that Faculty that Men serve God, that our Fellow-Creatures are relieved in their distress ; that Common-wealths are ruled, that Vertue is rewarded and Vice punished. Its Duration is so permanent, that God, tho' he made it, says our Author, cannot destroy it ; and if our *Will* should cease to have power to make choice of the Means which it finds best to arrive at the End, it must then cease to be

Liberty is simple in its Essence, yet multiplies it self into several kinds, and is divided into *Formal*, *Absolute*, *Conditional*, and *Weak*. There is a Liberty of *Condition*, of which are deprived such as fall into *Slavery* by the Misfortune of their Birth ; and those who by a blind Consent sell their Freedom to rich Men. There is a Liberty of *Profession*, on which depends our Tranquillity, all the Advantages of this Life, and even those of the next ; but this Choice requires a great deal of Caution, without any respect to *Custom*, or to our particular *Capricio*.

There is also a *Liberty of Place*, a *Liberty of Understanding*, a *Liberty of Heart*, and a *Liberty of Conscience*. God who is as Just as Munificent in the distribution of his Favours, does not bestow them equally on all Men ; and that Unequality appears, especially in the distribution he has made to them of the things of the Earth. Some possess it with a Right and Title of Sovereignty, as Kings ; others enjoy it as their own Property, as rich Men ; and others, and these are the Poor, have no other Share than the *Liberty* to dwell upon it. This is true ; but however, all Men have an equal
Right

Right to consider the Earth, to travel over the same, and to improve their Knowledg, Understanding and Life, by their Observations.

Our Understanding is unbounded, and independent on Places, Time, Persons, and even on its own Body. It is so much against its Nature to be shut up in any Place, that in a Moment it goes from the *East* to the *West*; and from the Center of the Earth it flies, with the same Rapidity to the Heavens.

Time, which consumes all things, has no Power over our Understanding; and the darkest Night puts no stop to its Activity. It thinks and reflects, and in the midst of Darknes, frames great and noble Projects. Neither have Men more Power over our Understanding, than Time; their Commands and their Prohibitions, their Promises and their Threats, are insignificant to hinder its Operations; and though it be tied to the Body, and makes use of its Organs for some outward Functions, yet it can act without its Help: It gives Life to that Body, and receives its own from God. Besides the *Liberty* of its Nature, it raises it self by its Vertue, above the Favours and Frowns of Fortune, and the Esteem of Man, and above Vulgar Opinions, and the most surprizing Accidents of this Life. This is the Privilege and Character of *Great Souls*, and the Vertue in which their Greatness does consist.

Our Heart has its *Liberty* as well as our Understanding; but to enjoy it, it must needs be free from all Passions, and principally from Love and Hatred.

The Freedom of Conscience does not consist in the *Liberty* of believing whatever we fancy about Mysteries, and of framing a particular Religion for our selves; but it's an Innocency without Check and Remorse.

As *Liberty* is the most precious Good that Man can enjoy, Tyranny or Compulsion, by the Rule of Contraries, is the most frightful of all Evils; and of Compulsion there are as many kinds as of *Liberty*. Its Effects are Uncertainty, Trouble, Melancholy, and sometimes Despair. The two Kinds of Tyranny, on which this Lady insists the more, relate to the Violence used against young Maids, to impose upon them, either a Husband, or a Monastick Life. A Monastick Life, says she, is a perfect Slavery to all those who embrace it, (without being called to it) by the Advice and Perswasion of others, or by a Momentaneous Zeal; which

which is nothing less than a Divine Inspiration. What is done without Knowledg, cannot be free; and Knowledg cannot be acquired but by Time, and is not to be look'd for in People who are hardly out of their Infancy, unless of an extraordinary Grace. This Consideration moved the French King to forbid, some Years ago, the admitting any into the Monastick Life under the Age of five and twenty, though the Council of *Trent* did permit them to make profession of the same at Sixteen.

Matrimony is no less a Slavery than the Monastick Life; when instead of being grounded upon true Love and Merit, it is grounded upon Ambition, Covetousness, or any other Passion.

From what has been said, our Ingenious Lady draws this Conclusion; that though the Tyranny used upon Women be authorised by Laws and Custom, yet it will prove too weak to deprive them of the Liberty wherewith they have been endowed by Nature, to confine them to a Place, to depress their Understanding, to enslave their Heart, and to defile their Conscience.

There is no more Reason to forbid them Knowledg and Sciences, which, next to Grace, are the greatest Gift of God, and the most valuable Ornament of Humane Nature; and to condemn them to live in Ignorance, which darkens the Understanding, debilitates Memory, puts our Will in disorder, hardens the Heart, and breeds all disorders which corrupt Manners, and disturbs Society. This is proved in the second part of this Book by a great number of Women, who have been very famous by their Learning.

This Lady having thus proved that Women ought to be free as well as Men, employs the third part of her Treatise, to shew that the Weakness attributed to the Fair Sex, is not a sufficient reason to deprive Women of the supreme Authority, since there have been some Queens in the World, whose Reigns have been as glorious as that of any King, and whose Subjects were as happy as ever they were. Tho' I should not tell you what Princess our Lady hints at, you would easily guess that she means our famous Queen *Elizabeth*, under whose prosperous Reign, *England's* Glory and Wealth were carried to the highest pitch.

Mundus fasciatus D. Balthasaris Bekkeri Examinatus & Refutatus a Jo. van der Wayen. i. e. *Bekker's World bewitched examin'd and confuted by Jo. van der Wayen, at Franequer, 4^o.*

HAVING formerly given an Account of *Bekker's World bewitched*, it's reasonable that we should also give an Idea of such Confutations thereof as come to our Hands.

As to the Author of this, he has been a great while known to the Learned World by his other Writings; and his Candor in this Controversy was so great, that he communicated his Papers to Mr. *Bekker* before they went to the Press, so as he publish'd it to the World that he believed our Author engaged in this Affair out of a Love to Truth, tho he charged him both with mistaking and begging of the Question: but Mr. *Bekker* did afterwards fall into a Passion with Mr. *Van der Wayen*, who imputes the same to his Diffidence in his own Cause.

The Book is divided into two Parts, the first confutes *Bekker's* Errors, and the latter treats of the Doctrine of Spirits and their Operations. Amongst other things he is much displeased with *Bekker's* Assertion, that the common Doctrine concerning Spirits and their Operations shakes the Foundations of the Christian Religion, and furnishes Atheists with Arguments against it; charges the same rather upon *Bekker*, and shows that there's no Connexion betwixt the said common Doctrine and the principal Points of Religion concerning God, Christ and the Scriptures. And that the Reputation of *Bekker's* Learning may not lead any into an Error, our Author shows many of his Mistakes, as his Assertion that the Romans gave Laws concerning Religion to those Nations that they conquered, that he makes the *Oromasdes* and *Arimanius* of the Persians, the same with the *Jupiter* and *Pluto* of the Romans; that he will have *Apuleius* more antient than *Plutarch*, and that both Jews and Christians imbib'd the common Opinion concerning Spirits and Angels from the Gentiles; which last is so far from being true, says our Author, that

on the contrary he makes it appear by *Plato's* own Confession, that whatever he and his Succellors taught concerning *Demons* and *Heroes* they learn'd from the Hebrews, that *Vossius* and others have observ'd that the word *Damon* is deriv'd from the Hebrew דָּמֶן, and *Hero* either from the Hebrew הֵרֹ, signifying a Watchman, and translated ἡρώων by the *Septuagint*, from the word הֵרֹס hereditare, *Heroes* being the First-born and Heirs by consequence; or from הֵרֹס, which the *Septuagint* render ἡρώων: and he shews also from *Huetius*, that the word *Manes* is originally Hebrew. He taxeth *Bekker* likewise with saying, That the *Indians* know not the Devil, because they worship him; whereas it appears, that they do it to prevent his plaguing them.

Then he takes notice of his Inconsistencies, as saying in one place, That the Scriptures have occasion'd some to think that the Essence of Angels is compos'd of Fire and the most refin'd Air; in another, That there's nothing almost in the Scriptures concerning the Original and Nature of Angels; and in a third, That the Scriptures have led some into an opinion as if Angels had a Carnal Substance. He charges him moreover with endeavouring rather to subvert the contrary opinion by Subtilties, than to confirm his own by Arguments; and that he brings these he makes use of from the Nature of Angels, which he will have to be such, that they can neither operate upon other Bodies nor Spirits.

Our Author divides the second part of his Book into five Chapters; the first contains Præliminaries, the second states the Question, the third has Arguments for the common opinion of *Protestants*, the fourth confutes *Bekker's* Subtilties, and the fifth collects those Arguments which have not been duly weigh'd by *Bekker*.

Some of the Præliminaries in the first Chapter are so laid down, that Mr. *Bekker* cannot so much as question them; as for Example, That *God is*, and that *he is a Spirit*: yet our Author shews, that by some of *Bekker's* Positions, this is either obscur'd or weakned, as by this in particular, that he admits of no Agreement in *Essence* betwixt the Divine and Created Spirits, by which he takes away the distinction betwixt the Increated and Created Spirits. But he taxes him with a much more dangerous Position still, viz. That *our humane Understanding does not so much comprehend what God is, as what he is not*; which if true, says our Author, that there's no more of God manifest, than what he is not, we can neither be certain
that

that there is, or that there can be any God; nay, that he who professes that he knows not what God is, cannot so much as know what he is not, and by this Proposition he conceives the way pav'd to Atheism, which is so much the more dangerous, that it is usher'd in under the Covert of a feigned Reverence of God. Another of our Authors Præliminaries is, that the Son of God did oftner than once clothe himself with the form of an Angel, before he came in the Flesh, and appear'd to the Patriarchs and other Men of God; and this he endeavours to evince by Scripture-Testimony, and particularly by the Story in the 18th and 19th of *Genesis*, which *Bekker* denies to be meant of the Son of God, because the Apostle makes no mention of any other than Angels in the 13th of the *Hebrews*, where he alludes to this place; whereas it would have made the Argument much stronger to have perswaded to Hospitality if it could have been said that some have unawares entertain'd the Son of God: but our Author is of the Mind that the Apostle there alluded to *Rahab's* entertaining the Messengers or Spies sent by *Joshua*, which in *James* 2. 25. are called ἀγγελοι Angels, and מלאכי *Joshua* 6. 17. and it is no less apparent, says he, that *Rahab* entertained them before she knew that they were sent on a business of such Importance; and if this Interpretation be not allowed, yet he shews that it can be no ways advantagious to *Bekker*, and repeats those things which we urge in defence of this place against the *Socinians*. And to *Bekker's* Argument, That if those Angels who are mentioned to have eaten, *Gen.* 18. and 19. were Spirits, it endangers the certainty of Christ's Resurrection, who demonstrated the same to his Disciples by shewing them his Flesh and Bones, and eating before them; our Author answers, That Christ did this not so much to give them an infallible proof of his Resurrection, as to calm and quiet their Spirits a little; for the Disciples did not cease to doubt, tho they saw Christ eat and drink, and were not fully convinced till he enlightned their Understandings by opening the Scriptures unto them, *Luk.* 24. 45. And *St. Peter* when he pressed his Hearers to believe Christ's Resurrection, *Acts* 10. 13. appeals them to the Scriptures only, but not to Christ's eating and drinking afterwards.

Our Author in his second Chapter gives this as the State of the Question, Whether Created Spirits are by the Will of God endued with such power, that they can operate either upon other Spi-

rits or Bodies which are not united to them in such manner as the Soul is to the Humane Body, with so much efficacy as to make some effects of their Operation appear.

His third Chapter has Arguments for the Affirmative, and he endeavours, First, To shew the Possibility; Secondly, The Probability; and Thirdly, The Certainty thereof. For the Possibility and Probability he alledges, That God may as easily grant such a power to other Spirits upon Bodies, as he does to the Souls of Men upon their own Body, without either destroying the Nature of Created things, or standing in need of a New Creation; and this *Bekker* confesses the Scripture seems to favour. Then he argues further, That the second Person of the Trinity is called an Angel, which were very improper if we don't suppose that there are such Holy Spirits whose Nature and Office Christ does in some sort express by his Mission, as it would be in vain to call him Priest or King, if he did not by his Acts and Benefits answer the Character of such Persons. Then he insists upon the Apparitions of Angels to *Hagar*, *Moses*, *Balaam*, &c. the Names of some of the Angels, as *Cherubims*, *Hosts*, &c. the Names, Qualities and Operations given to the fallen Angels in the Scripture: He is very large upon the History of the Fall, on occasion of the Serpent's being called an Evil Spirit; and shews that there are solid Arguments to be deduc'd thence, for the certainty of the common Opinion.

His fourth Chapter, which is the largest, is spent in examining *Bekker's* Exceptions, and among others this, That when Angels are said to guard Godly Men, it's to be understood no otherwise than as when they are said to eat or drink, or when *Manna* is called the Bread of אֱלֹהִים Angels. Our Author asks *Bekker* what he thinks is understood by אֱלֹהִים, and says, That we must thereby either understand with *Aben Ezra*, and others, Heroes and Valiant Men amongst the People of God, or the Persons of the Trinity, for that they are in like manner call'd קְרוּשִׁים, *Hosea* 12. 1. and elsewhere הָאֱלֹהִים הָאֲרִיִּים is certain, and that the Son of God is very aptly called Bread אֱלֹהִים of God; because as Mortals cannot live without food, nor be Men, so God, having a mind to become the God of Sinners, could not become their God without the Intervention of his Son's Death, so that *Manna* was a Type of Christ; thus considered, all did eat of it as a figure of the Food of all Believers, and of God himself, whose Bread in that sense

sense his only begotten Son might be called, as we have said. And tho it be granted that by **אכורים** Angels must be there understood, it will nothing avail *Bekker*; for what wonder is it if the Sacred Poet made use of a Figure? or why may not *Manna* be called the Bread of Angels in a proper sense from the peculiar Ministry of those Ministering Spirits about it?

In 1 *Sam.* 16. there's mention of **רוח אלהים רע**, which *Bekker* will have to be understood of a very evil Spirit, as in other places they signify huge and vast Mountains **הרים אלהים**: but our Author thinks that inconsistent with the Reverence of the Divine Name, to apply it so as to make it signify that a bad thing is exceeding bad; and is also of opinion, that the Construction won't admit of that sense, and therefore rather thinks the place ought to be interpreted thus, That the Spirit of God, who by his Efficacious Good Will did formerly produce Heroick Thoughts in the Mind of *Saul*, did now begin to inspire *David* with the like, and on the contrary permitted *Saul's* Mind to be disturbed and darkened with cloudy Thoughts, and that the various frame of *Saul's* Spirit being occasion'd by the Government of the Increated Spirit, gave ground to the Expression or Phrase wherein it's said, That the Evil Spirit of or from God came upon him, which left him when *David* play'd on Instruments before him; that is, the Musick and Melody dispell'd that darkness of Mind and preserv'd better Thoughts. This we judg sufficient to give an Idea of the Book, and to let the Reader see that there's abundance of Critical Learning discover'd on both sides; nor could we well be shorter, considering the Importance of the Subject.

There's a Book printed in answer to this by some of *Bekker's* followers, with an account whereof we shall, God willing, entertain you another time.

An Essay toward a Natural History of the Earth, and Terrestrial Bodies, especially Minerals: As also of the Sea, Rivers and Springs. With an Account of the Universal Deluge, and of the Effects that it had upon the Earth. By John Woodward, M. D. Professor of Physick in Gresham-College, and Fellow of the Royal Society, in Octavo. Printed for Richard Wilkin at the King's-Head in St. Paul's Church-Yard, 1695.

Nothing has more exercised Philosophers than the Shells that are found in the Earth, and truly it is a very surprising *Phænomenon* to see so vast a multitude of them in places so unlikely, so deep in the Earth and so far from the Sea, as these are commonly found. There have been many Opinions upon that point, but in short, it will appear to any considering Man, that they must be either a meer *Lusus* of Nature, or the effect of the Universal Deluge that drowned the first World. Our Author embraces the last Opinion, but he makes such an use of it, as to build thereon a new System of the Earth, that doubtless the Book, which he promises to oblige the World with, will be curious and entertaining; for this must be look'd on as an Introduction to the other, and as designed for a Sample of what he intends to do.

He begins with an Account of the Observations upon which his Discourse is founded: for Observations, as he has very well observed, are the only sure Grounds whereon we can build a lasting and substantial Philosophy. Our Author has therefore travelled all over *England* on purpose to make them himself, and has taken an exact view of Grotto's, Natural Caverns, Mines, Quarries, Cole-pits and the like, not neglecting in the mean time the Exterior or Surface of the Earth, nor to take notice of Plants, Insects, Sea, River, and Land-shells; nor, in a word, of whatever either the Vegetable or Animal World afforded. He intended to go beyond Sea to make the same Observations, but being hindered from that design by the War, he has supplied that want by a List of *Queries*, which he has sent abroad to Learned Men, from whose Answers he

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has been assured that the Earth is much the same in all Parts of the World as it is in this Island, and that the Stone, Marble, and other terrestrial Matter, are every where distinguished into *Strata* or Layers, divided by parallel Fissures; and that there are inclosed in the Stone and all the other thicker Kinds of terrestrial Matter, great Numbers of Shells and other Productions of the Sea.

Of this various Matter thus formed into *Strata*, as Sand, Stone, Marble, Cole, Chalk, Marle, Clay, Sand, Gravel, and the like, the far greatest Part of the terrestrial Globe consists from its Surface downwards to the greatest Depth we ever dig or mine; and it is upon the Observations which our Author has made on this, that he grounds all his general Conclusions concerning the Earth, its Form, and all that relates to the *Universal* and other Deluges; in a Word, all that relate to the several Vicissitudes, and Alterations, that it has yet undergone, and Metals, Spar, and other Minerals, which are found lodged either in these *Strata* amongst the Sand, Chalk, &c. or in the perpendicular Intervals of the *Strata* of Stone, or other solid Matter.

This premised, our Author enters upon a Dissertation, and proves that Shells and other marine Bodies found at Land, were generated and formed at Sea, and that they are the real Spoils of living Animals, and not Stones, nor natural Fossils, as some learned Men have thought. He tells us that there are found vast Multitudes of Shells contained in Stone, or other solid Bodies, *intire, fair, and absolutely free* from any *mineral Contagion*, precisely of the same Shape, Substance and Texture as those found this Day upon our Shores, disposed in the same manner as is that of their respective fellow Kinds at Sea; the Tendency of the Fibres and *Striae* being the same, the Constitution of the *Lamella* constituted by those Fibres alike in both; the same *Vestigia* of Tendons, by means whereof of the Animal is joined to the Shell in each; the same *Papillae*; the same *Sutures*, and every thing else, whether within or without the Shell, in its Cavity, or upon its Convexity in the Substance, or upon the Surface of it; being attended with the ordinary Accidents of the *marine Ones*, the least Shells growing upon the larger, having *Balani*, *Tubuli Vermiculares*, Pearls, Coral and the like, still growing upon them. And which is more considerable, they are most exactly of the same specifick Gravity with their fellow

fewer Kinds on our Shores, and answer all Chymical Trials in the like Manner as Sea-shells do, *Aqua Fortis*, Oil of Vitriol, and other like *Astoria* having the same Effects upon both.

'Tis true there are some Shells found at Land, which are not to be matched by any on our Shores; but, says our Author, it does not follow that they be *Lusus Natura*; but rather that they are of the same Kind with those that Divers tell us they find in the Bottom of the Sea, which are never driven on Shore, and were therefore called by the Naturalists *ἐπὶ θάλασσης*, and *Pelagie* in opposition to the *Litorales*. To this Dissertation our Author will subjoin an Appendix, (that is in the large Book I have spoken of) touching the Bodies called *Unicornu Fossile*, *Lapis Judaicus*, *Entrochus*, *Asteria*, or the *Star-stone-columns*, the *Busenites*, *Glossopetra*, and *Corium Ammonis*, proving that these and several more, which have been for many Ages reputed Gems, and meer Stones, are really nothing else but the Teeth, Bones, and other Parts of Sea-Animals left behind by the universal Deluge.

Dr. Woodward looking upon his Proofs as unanswerable, comes to the first Part of his Book, which contains an Examination of the Opinions of the former Writers on this Subject, the Means whereby they thought these Marine Bodies were brought out upon the Earth, and treats of the Changes of Sea and Land, and other Alterations in the Terraqueous Globe, which they suppose to have happened.

As to their Opinions, some have thought these Shells were fetched from Sea by the antient Inhabitants of those Countries where they are now found, who having used the included Fishes for Food, flung out the Shells, which in time have been petrified, and thereby preserved down to our Times, such as those are that at this Day we find in our Fields and Quarries. Others thought that they were only Reliques of some great Inundations of the Sea, which returning calmly back again, left these Shells behind. Many have been of Opinion that the Sea frequently flitted and changed its Place either by Earth-quakes or otherwise, insomuch that several Parts of the Globe which are now dry Land, were formerly the Habitation of Oysters, Cockles, and the like. Others indeed believed that they were the Remains of the general Deluge, and so many Monuments of that fatal Eruption, but they delivered it as their Opinion without offering any rational Argument to induce others to the same Belief.

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Dr. Woodward confutes all those Reasons, and sheweth the Credulity together with the Ignorance of those who believed that *Theffaly* was raised out of the Mud born down by the River *Peneus*; the Islands *Echinades* or *Curzolari* out of that brought by the River *Archelous*; *Mysia*, *Lydia*, and other Countries of *Anatolia*, by the *Caicus*, *Hermus*, *Caister*, and others which pass through them; and that *Rhodes*, *Thera*, *Therassia*, and many other Islands, were elevated by Earthquakes, or the like Subterranean Explosions. In short, he concludes that those are meer Fables, and that the Globe has not sustained any such considerable Alteration, either in the whole as some pretend, or any of its parts. But I must tell you, that his Reasons are not here set at large, being reserved for the other Book he promises us. Thus ends the first Part.

The Doctor having shown that the Shells found at Land even upon the highest Mountains, and intombed in Marble and Stone, cannot have been brought out of the Sea by the means aforesaid, comes to tell us how the same has been done; and this makes the subject matter of his second Part, which treats of the Universal Deluge, and of the effect it had upon the Earth. As I have proposed to my self to be as short as possible, I shall give you only an Account of some Propositions of his, which will give you a sufficient insight into his System.

1. That these Marine Bodies were thrown forth of the Sea, by the Universal Deluge, and left behind at Land. 2. That during the time of the Deluge, whilst the Water covered the Terrestrial Globe, all the Stone, Marble, Metals, Minerals of the *Antediluvian* World, that had any solidity, were totally dissolved, and their constituent Corpuscles all disjoined, their Cohælion perfectly ceasing; and then the said Corpuscles of these solid Fossils, together with those of Sand, Earth and the like, as also all Animal Bodies, or parts of Animals, as Bones, Teeth, &c. Vegetables, Trees, Shrubs, Herbs, and to be short, all Bodies whatsoever that were either upon the Earth, or that constituted it, if not quite down to the Abyss, yet at least to the greatest depth we ever dig, were assumed up promiscuously into the Water, and made one common confused Mass. 3. That at length all the Mass thus born up in the Water, was again precipitated, and subsided towards the bottom, according to the Laws of Gravity, the heaviest subsiding first in order, and so of the others. That this way of subsiding made

made those *Strata*, of which our Globe consists ; that there being Bodies of quite different Kinds, and Constitutions, that are nearly of the same Specifick Gravity, it thence hapned that the Shells of Cockles, Escalops, Perrewincles, were inclosed and lodged in the *Strata* of Stone and Marble, &c. and the lighter Shells, as the *Echina* and others, in the Layers of Chalk, and other matter according to their gravity, unless some Mineral or Metallick Matter had been affixed to them during their floating upon the Water. That the Animal Bodies, Trees, Shrubs, Herbs, and in general all things whatsoever followed the same Laws. 4. That the *Strata* of Stone, Marble, &c. attained their solidity as soon as the Sand, or other matter whereof they consist, was arrived at the bottom, and that all those *Strata* which are now solid, have been so ever since that time. 5. That the *Strata* of these different matters, as Stone, Chalk, &c. were all originally parallel, and the surface of the Earth even and spherical, the whole Mass of the Water laying above them all, environing all the Globe. 6. That after some time the *Strata* were broken on all sides of the Globe, in so much that they were dislocated, and their situation varied, being elevated in some places, and depressed in others, which made Mountains, Caverns, Vallies, and the Channel of the Sea. 7. That the Agent or Force that effected that Disruption of the *Strata*, was seated within the Earth. 8. That all Irregularities and Inequalities of the Terrestrial Globe, date their Original from this Dislocation, and are owing to it.

This is in short Dr. *Woodward's* System ; but as to the Proofs of these Propositions, I shan't meddle with them, for fear of being too prolix ; and besides they are rather hinted at in this Book than prov'd, that being reserved for the *larger Work* he mentions. The Author closes this second part by an Inquiry into the Causes of the Deluge, and concludes that the Deluge was not sent only as an Executioner to Mankind, but that its prime Errand was to reform and *new mould* the Earth, the Fertility whereof contributed so much to the Vices and depravation of the Inhabitants of the *Antediluvian* World : this he proves by good Inferences and from the Authority of *Moses*.

The third Part concerns the Fluids of the Globe, and treats of the great Abyss, of the Ocean, of the Origine of Springs and Rivers, of Vapours and of Rain, of the Universality of the Deluge,

luge, of the Water which effected it, together with some particulars concerning it.

He tells us, 1. That there is a mighty Collection of Water inclosed in the Bowels of the Earth, constituting an huge Orb in the interior or central parts of it; upon the surface of which Orb of Water the Terrestrial *Strata* are expanded. This Orb is called by *Moses*, the great Deep or *Abyss*, and by the antient *Gentile* Writers, *Erebus* or *Tartarus*. 2. That the Water of this Orb communicates with that of the Ocean by means of certain *Hiatu* or Chasms, and have the same center. 3. That Springs, Rivers and Rain do not proceed from Vapours of the Sea raised by the Sun, but from the great *Abyss*. 4. That there is a constant Fire or Heat disseminated throughout the Body of the Earth, which evaporates the Water of the *Abyss*, buoying it up indifferently on every side, and toward all parts of the surface of the Globe. 5. That this Subterranean Fire causes Earthquakes, by putting part of the *Abyss* in commotion, but more especially by setting on fire *Sulphur* and *Nitre* in the Bowels of the Earth, which Natural Gunpowder causes that murmuring noise or Subterranean Thunder, which is heard during Earthquakes. 6. That the final cause of the distribution of the Water of the *Abyss* to all parts of the Earth indifferently, in Springs, Rivers and Rain, is the cause of the propagation of Bodies, Animals, Vegetables and Minerals in a continued succession. 7. That 'tis this Vapour or *subtile Fluid*, which ascending thus incessantly out of the *Abyss*, and pervading the *Strata* of Gravel, Stone, &c. wastes and decays the Bones, Shells, Teeth, and other parts of Animals, as also the Trees and other *Vegetables* which were lodged in those *Strata* at the Deluge, and that by its continual attrition as it passes successively by them. 8. That the Deluge was Universal and laid the whole Earth under Water, even the highest Mountains. 9. That at the time of the Deluge the Water of the Ocean was first born forth upon the Earth, and was immediately succeeded by that of the *Abyss*, which was likewise brought out upon the surface of the Globe. 10. That upon the Disruption of the *Strata*, and the elevation of some and depression of others towards the latter end of the Deluge, that Mass of Water fell back again into the deprest and lower parts of the Earth, into Lakes and Cavities, into the *Alvens* of the Ocean, and through the

Fissures into the Abyss, which it filled till it came to an *Equilibrium* with it. 11. That there must have passed a considerable number of Years between the Creation and the Deluge, and most probably about so many as *Moses* has assigned. 12. That the Deluge commenced in the Spring Season, in the Month we call *May*. 13. That not only Men, Quadrupeds, Birds, Serpents and Insects, the Inhabitants of the Earth and Air, but also the greatest part of Fishes of all kinds of the Sea, Lakes and Rivers, were destroyed by the Deluge. 14. That the Deluge did not happen from an Accidental Concourse of Natural Causes, as a certain Author has lately furnished.

To this third Part the Author promises to add two very considerable additional Discourses. The first concerning the Migration of Nations, with the several steps whereby the World was re-peopled after the Flood by the Posterity of *Noah*, and in particular that mighty Tract of *America*, wherein the Author promises to make out, who they were that first peopled it, when they departed thitherwards, what course they took, and by what means both Men and Beasts, as well Serpents and the other noxious and more intractable kind of them, as the more useful and innocent, got thither. He will also inquire further, whether there remain any certain *Vestigia* of a Tradition in the Writings of the Antients about these *Americans*, and what Country they intended under the Name of *Atlantis*, and whether the *Phœnicians*, or any other Nation of the old World, maintained any Commerce or Correspondence with them. And lastly, how it has happened that both the Inhabitants of that and our World, lost the memory of their Commigration hence, whence came the difference between them and us in the external Shape and Lineaments of the Body, in Language, Arts, Sciences, &c. With some Animadversions on the Writings of *Grocius*, *de Laet*, *Hornius* and others upon that Subject.

The second will be concerning the Unanimous Tradition of an *Universal Deluge* among all the most antient *Gentile Nations*.

The fourth Part treats of the Original and Formation of Metals and Minerals, upon which I shall be very short, having been, as I am afraid, too prolix upon the others. The Author employs the beginning of this Part in examining the various Colour, Figure or external Form of Metals, and concludes that there is nothing regular,

regular, constant or certain, and that a Man has need to have all his Senses about him to write of Metals and Minerals with tolerable Perspicuity.

The Metals and Minerals of the Antediluvian World, being dissolved as well as other terrestrial Bodies, were sustained in the Water intermixed with them, and subsided at the same Time according to their Degrees of Gravity, as we have already seen; so that as the more gross and massive Parts of the terrestrial Globe, the *Strata* of Stone, Marble, Earth, &c. owe their present Frame and Order to the Deluge, so likewise do Metals and Minerals too. But because Metals and Minerals are found in Balls, Nodules and Lumps, consisting of a great variety of Matter, some as the *Pyrita*, yielding Iron, Vitriol, Sulphur, Copper and Alum, which is a pretty hard *Phaenomenon*, our Author tells us, that when the Commotion of the Water of the Deluge was pretty well over, and that it came to a State more calm and sedate, such of the Corpuscles of Metals as happen'd to occur and meet together, affixed to each other, and many of them convening and combining into one Mass, formed those Metallick and Mineral Balls or Nodules; and when there happened to be a great variety of Corpuscles, there the Nodules formed out of them were mixt, and consisted of a greater variety of Matter confusedly associated into the same Lump: and by this way he explains also how some little Nodules of various Metals, which have exactly the Shape of a Shell, were formed.

The Nodules of Metals and Minerals are found either lodged in the *Strata*, or in the perpendicular Intervals. The first were actually reposed therein during the Time that the Water covered the Earth, but the second have been collected by degrees into those Intervals, and formed meerly by the ordinary Motion of the Water, which ascending up from the Abyss, and pervading all the *Strata*, detaches and bears along with it, all such metallick and mineral Corpuscles, which lie loose in its way, forcing them along with it into the perpendicular Intervals, to which it directs its Course; where finding a ready Exit, it leaves them, unless it flow forth with a very rapid and precipitate Motion, for then it hurries them out, till its Motion becomes more languid and remiss. But when the Heat upon the Surface of the Earth is great, it not

only mounts up the Water sent from beneath, but also the very Mineral Corpuscles, as Nitre, Sulphur, and the like, which ascend up into the Air, and form Thunder and Lightning, and occasion sometimes Epidemical Diseases both in Men and Beasts. Our Author explains all these things at large, as well as the almost innumerable *Phænomena* of Mines, &c. but I must remember my promise, and come to the fifth Part, wherein are treated the Alterations which the Terraqueous Globe has undergone since the time of the Deluge.

Dr. *Woodward* tells us, That the Outcries made by some Authors of the great Alterations of our Globe, have made him the more inquisitive and exact on this point; but that after a serious examination, he has found those Complaints very unreasonable. He grants that Earthquakes have altered the face of the Earth in some places, but that it is very inconsiderable: In short, he concludes that the greatest Attestation is the *Deterration* or Devolution of Earth and Sand from Mountains, occasioned by Rains and the like, which Alteration has been advantageous to Mankind; for, says he, Mountains which in the first Ages were high, craggy and unfit for Habitation, have been by this continual *Deterration* brought to a lower pitch, and thereby become fit for Tillage, and the production of Vegetables, Corn, and other Necessaries for the use of Men.

The sixth and last Part concerns the State of the Earth and the Production of it before the Deluge. The Learned Author of the *Theory of the Earth* supposes, as you know, That the Position of the *Antediluvian* Earth, was very different from that which ours has at this time, insomuch that then there could be no alteration of Heat and Cold, Summer and Winter, but a constant Uniformity of Weather and equality of Seasons; in short, he supposes an Earth without any Sea, Mountains or other Inequalities, and without either Metals or Minerals.

Dr. *Woodward* is diametrically opposite to the Author of the *Theory*, and endeavours to prove, 1. That the Face of the Earth before the Deluge, was not even and smooth, but unequally distinguish'd with Mountains, Valleys, Sea, Lakes and Rivers. 2. That the quantity of Water upon the surface of the Globe, was almost the same as now, and the Ocean of the same extent. 3. That the
Water

Water of the Sea was then saturated with Salt as it is now, and agitated with Tydes and Storms. 4. That the Sea was abundantly replenish'd with Fishes of all Kinds; the Earth very *exuberantly* beset with Trees, Shrubs and Herbs, and stock'd with Animals of all sorts, *Quadrupeds, Insects and Fowls*, of the same Kinds, Species, Stature or Shape as are those of the Animals and Vegetables at this day. 5. That there were both Metals and Minerals in the *Antediluvian* Earth. 6. That the Terraqueous Globe had the *same site* and position in respect of the Sun that it now hath; that its *Axis* was not parallel to that of the Ecliptick, but inclined in the like manner as it is at present; and that there were the same successions of Heat and Cold, Wet and Dry, and the same Vicissitudes of Seasons that now there are. In short, that the Author of the *Theory* by receding from the Mosaick Account of the Earth, has at the same time receded from Nature and Matter of Fact, and that the Account given by *Moses* (tho we should do him but the same Right that we do to *Berosus, Manetho, Livy* and other Historians) is to be preferred to a Theory, which, how much soever it may relish of Wit and Invention, has no real foundation either in Nature or History.

I have endeavoured as much as I could to give you an *Idea* of this Book, but whether or no I have succeeded, you will be your self the best Judg, for I don't doubt but you will have it as soon as possible. In the mean time I'll desire you to let me know freely your Thoughts upon this new System.

Hypothesis

Hypothese Raisonnee, wherein is made appear that the inward Cause of all Fevers, and generally of all other Distempers, proceeds from acid, sharp or Salt Leavens which rencounter in the first Passages; the whole being explain'd according to the Principles of the Famous M. Descartes, and confirmed by the Experience of the best Practitioners. By N. Froment, in 12^o. at Paris, 1694.

THE Causes of the Fever and other Maladies are very clearly explain'd in this Hypothesis, by the Principles of *Descartes's* Philosophy. The Author does first of all describe the Structure of the Great *Canal*, which begins at the *Wesand*, and ends at the Extremity of the Intestine call'd *Rectum*, the Fermentation of the Aliments in the Stomach, the Evacuation of the Excrements according to the Rules of Mechanism, and in fine gives us his Opinion upon the Motion of the Heart.

To demonstrate that the acid, sharp and salt Leavens, which gather in the Stomach and Intrails, cause all the Fevers and other Maladies, he lays down such Principles as are reckoned certain in the new Philosophy, which are that every time that the Matter of the third Element is encompass'd with the subtile Matter alone, a Fermentation happens. By this he gives a Reason of those Effervescencies and Fermentations which are to be observed in Chymistry, as for Example, when we mix Acids with Alkalis, there happens a Fermentation, because the Points of the Acids entering the Pores of the Alkaline Parts, chase the Globulous Matter thence.

It's agreed on that the Fever is a Fermentation rais'd in the Blood. Our Author holds that it's occasion'd by sharp, acid and salt Humours, which come from the Stomach and Intrails, and that the Medicines which break and carry them downward and purge the first Passages, cause the Fever to cease. And to one of those two things, Melancholy or bad Food, he imputes all that which produces acid Leavens in the first Passages.

And

And to give an Account of the Distempers occasioned by Melancholy, Joy or other Passions, he shews that the Union of the Spirit and Body consists in a mutual Correspondence, which is to be found betwixt certain Thoughts of the former and Motions of the latter. After which he comes to prove that which is chiefly propos'd, and makes it appear how the acid Leavens being stop'd in the first Passages are the cause of the continued Fever.

He says that those Leavens compress the Pipes of the Stomach and Entrails. The Blood being push'd forward by the Contraction of the Heart, makes its Efforts to run into those Pipes which are half stop'd, and moves the Nerves which are scattered up and down in the Stomach and Entrails. This Motion causes Contraction in the Fibres of the fleshy Tunicle, and those Contractions loosen the Matters which are glued to the inward Tunicle, and voids them by the ordinary Passages.

The Symptoms of a continued Fever which are, its Increases, the Pains of the Head, dryness of the Tongue, Heat, difficulty of Spitting and making Water, are explained by the same Hypothesis. Our Author does afterwards tell us how it may be Cured. He disapproves Letting of Blood as unprofitable and pernicious, and in general all those Remedies which the *Galenists* order to thicken or refresh the Humours, and in their stead orders a stibiat *Tartar*, which opens the first Passages. Then he orders fixed Alkalis to break the Acids, to subtilize the Sulphurs of the Blood and render them more fluid. In fine he orders Salts and Volatile Sulphurs, as the powder of a Viper, the Spirit of Hartshorn, the Spirit of Sal-armoniack, and Diaphoretick Antimony.

He hath found by practice that those Medicines increase the Mass of the Spirits, push on the Liquors in a right Line, render the Filtration easie, and re-establish the Health in a little time.

He explains Intermitting Fevers and their Symptoms by the same Principles, then he discourses of the Practice of Physicians, some of whom do only make use of Quinquina, others mix it with Centory or Wormwood, and some order it to be taken with a Purge.

Our Author agrees that Quinquina alone does sometimes cure those who have but little acid Leaven in the first Passages, but when those Leavens are strongly fixed to the Stomach and Entrails, the Quinquina does only blunt the first points without voiding them,
and

and a little after the Fever returns. For this reason it is that he prefers his stibiat Tartar, which evacuates infinitely better, as he confirms by a great number of Observations.

He runs through almost all other Distempers, and shows that they proceed from the same acid Leavens gathered together in the first Passages, and that they are to be cur'd by the same Medicines which he hath used with success. In all these Distempers, nay, even in the Pleurisie it self, he abstains from letting Blood, as being perswaded that it weakens Nature, and deprives the Blood of its Spirituous parts.

In the Dysentery he does not improve the Specifick of *M. Helvetius*, which is a Root of *Pern*; but because it is extreme bitter and unpleasant to the Taste, he chuses rather to make use of his stibiat Tartar, which is easie to take, and does certainly cure those sorts of Maladies.

He orders the same Medicine against all other Distempers, yea, ev'n against Rheums, whether their Cause be External or Internal.

The first are occasioned by acid Salts, which filtrating athwart the Glands of the rough Artery, tickles the Nervous parts and occasions the Cough; the second are produc'd by the cold Air, which abates or slackens the Liquors in the surface of the rough Artery; and from those Liquors, when they become sharp or acid, are produc'd the same Effects.

In fine he concludes that so much the more antient as the contrary Practice of letting Blood, and giving refreshing and thickening Medicines is, the more it ought to be oppos'd, because how much the more any Error is authorized by time, it is so much the more dangerous; and that the evidence of Reason, Certainty and Experience are rather to be followed, than the prejudices of the *Galenists*, who never having understood neither the structure of Man's Body, the Circulation of the Blood, Chymistry, nor the true Principles of Natural Philosophy, could never penetrate into the Nature of Diseases, nor discover the surest Methods of curing them.

Books printed beyond Sea.

Historia Chronologica Pontificum Romanorum R. P. F. Fr. Carriere, Aptensis Minoritæ Convent. D. Theolog. cum præsignatione futurorum ex S. Malachia. Huic ultimæ Editioni accessit continuatio ejusdem Historiæ Chronologicæ ab Alexandro VII. usq; ad Innocentium XII. feliciter sedentem. Auctore Religioso ejusdem ordinis in 12°. Lyons, 1694.

Dissertationum in Concilia Generalia & Particularia Tomus primus. Authore Ludovico Thomassino Presbytero Congregationis Oratoris Domini Jesu, in 4°. Paris, 1667, *and lately published.* Paris.

Fabii Claudii Gordiani Fulgentii Viri clarissimi Liber Voluminum X. XIII de Ætatibus Mundi, & Nominis, reservatis per singulos Libros singulis Litteris, &c. Eruit è Manuscriptis Codicibus P. Jacobus Hommey Augustinianus. Notis, Dissertat. illustravit. Accedit Tractatus de Translatione Corporis Sancti Fulgentii Biturigas, in 8°. *at Poitiers and Paris, 1694.*

Books lately printed at London.

T *Here is lately publish'd, The Remarkable Sayings, Apothegms and Maxims of the Eastern Nations; abstracted and translated out of their Books, written in the Arabian, Persian and Turkish Language: With Remarks. By Monsieur Galland, who liv'd many Years in those Countries. Translated out of French.*

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